

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 1st December 1894.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Ghosak "	Khulna ... ..	....
<i>Fortnightly.</i>				
2	" Bankura Darpan "	Bankura	397	
3	" Kasipur Nivási "	Kasipur, Barisál	300	
4	" Ulubaria Darpan "	Ulubaria	720	
<i>Tri-monthly.</i>				
5	" Abodh-Bodhini "	Calcutta ... ..	....
<i>Weekly.</i>				
6	" Banganivási "	Calcutta	8,000	
7	" Bangavási "	Ditto	20,000	24th November 1894.
8	" Burdwán Sanjivani "	Burdwan	310	20th ditto.
9	" Charumihir "	Mymensingh ... ..	....	20th ditto.
10	" Chinsura Vártávaha "	Chinsura	500	
11	" Dacca Prakásh "	Dacca	2,400	25th ditto.
12	" Darsak "	Chinsura ... ..	....	25th ditto.
13	" Education Gazette "	Hooghly	950	23rd ditto.
14	" Hindu Ranjiká "	Boalia, Rajshahi	248	
15	" Hitavádí "	Calcutta	3,000	23rd ditto.
16	" Jnándáyiká "	Ditto ... ..	....	24th ditto.
17	" Murshidabad Hitaishi "	Murshidabad ... ..	....	21st ditto.
18	" Murshidábád Pratínidhi "	Berhampore ... ..	....
19	" Pratikár "	Ditto	608	23rd ditto.
20	" Rangpur Dikprakásh "	Kakinia, Rangpur	170	
21	" Sahachar "	Calcutta	800-1,000	21st ditto.
22	" Samaj-o-Sánhitya "	Garibpore, Nadia	1,000	
23	" Samaya "	Calcutta	4,000	23rd ditto.
24	" Sanjivani "	Ditto	4,000	24th ditto.
25	" Sansodhini "	Chittagong ... ..	....	16th ditto.
26	" Sáraswat Patra "	Dacca	(300-400)	24th ditto.
27	" Som Prakásh "	Calcutta	800	26th ditto.
28	" Sudhakar "	Ditto	2,000	23rd ditto.
29	" Vikrampur "	Lauhajangha, Dacca	600	22nd ditto.
<i>Daily.</i>				
30	" Banga Vidyá Prakáshiká "	Calcutta	500	23rd, 24th and 26th to 28th Nov. 1894.
31	" Dainik-o-Samáchár Chandrika "	Ditto	1,200	25th to 29th November 1894.
32	" Samvád Prabhákar "	Ditto	1,435	26th to 29th Nov. 1894.
33	" Samvád Purnachandrodaya "	Ditto	300	
34	" Sulabh Dainik "	Ditto	3,000	23rd, 24th and 26th to 28th Nov. 1894
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
35	" Dacca Gazette "	Dacca	500-600	26th November 1894.
HINDI.				
<i>Monthly.</i>				
36	" Bihar Bandhu "	Bankipore	500	
37	" Darjeeling Mission ke Másiik Samáchár Patrika. "	Darjeeling	500	
<i>Weekly.</i>				
38	" Aryávarta "	Dinapore	750	14th ditto.
39	" Bhárat Mitra "	Calcutta	2,500	22nd ditto.
40	" Hindi Bangavási "	Ditto	10,000	26th ditto.
41	" Uchit Vakta "	Ditto ... ..	....	24th ditto.
PERSIAN.				
<i>Weekly.</i>				
42	" Hublul Mateen "	Calcutta ... ..	....

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
Weekly.				
43	"Akhbar-i-Al Punch "	Bankipore	750	22nd November 1894.
44	"Darussaltanat and Urdu Guide "	Calcutta	300	
45	"Gaya Punch "	Gaya .....	.....
46	"General and Gauhariasfi "	Calcutta	410	
47	" Mehre Monawar "	Muzaffarpur	150	23rd ditto.
URIYA.				
Monthly.				
48	" Asha "	Cuttack	80	
49	" Pradip "	Ditto .....	.....
40	" Samyabadi "	Ditto .....	.....
51	" Shikshabandhu "	Ditto .....	.....
52	" Taraka and Subhavarta "	Ditto .....	.....
53	" Utkalprabhá "	Mayurbhunj	97	
Weekly.				
54	" Dipaka "	Cuttack .....	.....
55	" Samvad Váhika "	Balasore	203	
56	" Uriya and Navasamvád "	Ditto	420	
57	" Utkal Dípiká "	Cuttack	450	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
Forthnigtly.				
58	" Paridarshak "	Sylhet	480	
59	" Silchar "	Silchar	250	
60	" Srihattavási "	Sylhet .....	.. ..

II.—HOME ADMINISTRATION.

(a).—Police.

THE *Uchit Vaktá* of the 17th November says that the religious feelings of the Hindus of Benares have been severely wounded by a recent action of some Muhammadans who have demolished the Siva-Linga, called Lát Bhairab, cut down the *aswatha* tree under which the god was seated, and levelled to the ground the *ghat* and the *dharmaśālas*. It is very strange that in a place like Benares such things should be allowed to happen. The authorities in Benares should be on their guard, and see that the ill-feeling already created does not spread or become fiercer.

UCHIT VAKTA,
Nov. 17th, 1894.

2. A correspondent of the *Charu Mihir*, of the 20th November, complains that too many chaukidars are entertained in most villages in the Tangail sub-division of the Mymensingh district. In some places there are so many as four chaukidars for each village. This arrangement tells very heavily on the purse of the poor. And the correspondent has known instances in which kind-hearted men, seeing the sufferings of the poor arising out of their inability to pay the chaukidari cess, have paid it out of their own pockets.

CHARU MIHIR,
Nov. 20th, 1894.

3. The *Samay* of the 23rd November has the following:—

The village panchayet. There is not on this earth a more miserable being than the village panchayet. He has no more freedom of movement than a prisoner, for not even on the most urgent private business can he stay away from his village for a few short days. Every moment he runs the risk of having his things distrained; and for no fault of his own he may be rebuked, fined and otherwise punished. Considering the amount of the remuneration he gets, his food cannot be of a much better quality than that of a prisoner in jail. He gets only Rs. 4 annas 6 and gandas 8 a year, that is to say, two pice in every rupee of the chaukidar's pay, and even this scanty remuneration is liable to all sorts of deduction and reduction, and is paid not monthly, nor even quarterly, but at the end of the year as a precaution against any deficiency in the Chaukidari Fund. Out of this large remuneration, the panchayet must buy printed receipt forms, paper, ink and pen. If a person assessed to the chaukidari tax leaves the village, it is the panchayet who must make good the loss. If any assessed tax remains unpaid, it is the panchayet, again, who must bear the cost of its recovery. It is doubtful whether the panchayet's earnings from his arduous and responsible work suffice for even a day's marketing.

SAMAY,
Nov. 23rd, 1894.

In a proper performance of his duties the panchayet is beset with all manner of difficulties. If he assesses a well-to-do villager to a fair tax, he incurs his displeasure, and the assessee incites the low people of the village to withhold their taxes, and thereby harasses him. If he seeks to recover taxes by putting the machinery of the law in motion, he only brings untold sufferings upon himself. If, again, he reports against a bad character, he only makes that man his enemy, for his reports are seldom read by the officials.

Even the chaukidar under him does not help him in any way. The chaukidar who finds profitable employment as a labourer in the village does not care to keep watch or to collect the chaukidari tax, for he has only to report to the thana to get his pay by the distraint and sale of the panchayet's property. Under a new circular, the panchayet is also liable to pay a fine of Rs. 50, if the chaukidar's pay is not paid. If he complains of the chaukidar's remissness in the performance of his duty, the complaint is set down to malice.

The panchayet has now been also deprived of the right of appointing the chaukidar, who will work under him. Formerly the chaukidar enquired about births and deaths in the village, but the enquiry has now to be made by the panchayet himself, and he is therefore liable to be punished, if he fails to report a birth or a death. In fact, the panchayet has to perform all the duties of the chaukidar except attending at the thana, which duty, too, he might perform if he were allowed the chaukidar's pay. Thus the panchayet has for his share all the work, whilst the chaukidar has for his share all the remuneration.

The payment day is a very disagreeable one for the panchayet. On that day he has to be in attendance at the thana from an early hour, because the

hour of payment is uncertain. The chaukidar has his sitting room and the officers their seats. But the panchayet must remain standing in the open air, exposed to the sun and rain. That day is, indeed, a day of humiliation for the panchayet, for, ill-dressed as he is, he has to stand, with downcast eyes, near his subordinate chaukidar, who keeps himself flaunting and strutting in his new uniform. Cannot Government provide the panchayet with a uniform?

The Lieutenant-Governor has done much to better the position of the chaukidar, but upon the panchayet he has only placed a fresh load of work. Government should give an adequate remuneration to the panchayet, because he has to devote all his time and energy to Government's work, and is, therefore, unable to attend to his own private business. Government should also see that the panchayet is properly served by his subordinate chaukidar, and that his reports are properly attended to. Let the panchayet be also entrusted with the trial of petty cases. If the present class of panchayets be thought unworthy of that trust, let better men be appointed as panchayats, and let each of them be placed over 20 to 25 chaukidars. If all this is done, the panchayet's duties will be satisfactorily performed.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 29th, 1894.

4. The *Dainik-o-Samachar Chandrika* of the 29th November has heard a rumour to the effect that the Deputy Commissioner of Lahore, on hearing that a Durbar was to be held there, ordered the owners of all the buildings on the road by which the Viceroy was to pass to be painted green, and that the police was asked to see his order carried out. By the Deputy Commissioner's order a temple and a musjid standing in the quarter in which the Viceroy will put up have also been caused to be white-washed at the expense of their respective owners. If this is a correct rumour, the Viceroy himself ought to teach the Deputy Commissioner a lesson, for it was in His Excellency's name that the *zulm* was committed.

Oppression by the Deputy Commissioner of Lahore.

(b)—Working of the Courts.

HITAVADI,
Nov. 23rd, 1894.

5. The *Hitavadi* of the 23rd November has the following:—

Mr. Beatson Bell's promotion.

What we had been expecting has come to pass. From an Assistant Magistrate Mr. Beatson Bell has become a first class Joint-Magistrate. No officer should expect promotion who does not maltreat natives. All honour to the Lieutenant-Governor! Who but such a Governor can claim to be the *ma bap* of the people?

HITAVADI.

6. The same paper says that Mr. Marson was removed from the Cantonment Magistrateship of Barrackpore under a new rule, to the effect that none should be appointed a Cantonment Magistrate who is not an officer of at least 5 years' standing. But the young Civilian

Mr. Marson's removal from the Cantonment Magistrateship of Barrackpore.

who has been appointed in Mr. Marson's place came to India only 10 months ago! Will not Government yet give out why it removed Mr. Marson from the Cantonment Magistrateship? Acts like these on the part of Government really wound our feelings.

HITAVADI.

7. The same paper says that the scope for partiality in judicial trials, created by the British-born subject's privilege of

A confidential letter relating to the trial of Europeans.

being tried before an English Magistrate, and the fact of the officials living on very intimate terms with the few non-official Europeans, planters, &c., in the mufassal, is now going to be widened by Lord Elgin's proposal to extend the above privilege to all Europeans as well as Americans. We publish below a confidential letter on the subject from the Government of India to the Bengal Government. We who know many secrets of the Governor's office have come to know also this:—

CONFIDENTIAL.

No. 12 Judicial 1164, dated Simla, the 23rd October 1894.

From J. P. HEWETT, Esq. C.I.E., Officiating Secretary to the Government of India, Home Department,

To—The Chief Secretary to the Government of Bengal.

I AM directed to inform you that the Governor-General in Council has had under his consideration the procedure in criminal trials in India applicable

to subjects of European Continental States, as well as to American citizens. The object of His Excellency in Council is that European Foreigners and Americans accused of offences should be tried by the Courts best acquainted with their feelings and disposition, and therefore more competent to administer effective justice.

2. In the Presidency Towns, as defined by section 4 (*h*) of the Criminal Procedure Code, Presidency Magistrates are by section 443 of the Code empowered to exercise over European Foreigners and Americans the same jurisdiction as they exercise over European British subjects. Commitments are made to the High Court—all trials before which must be by jury—and under section 460 an accused who is a European, or an American, can claim that, if practicable, not less than half the jury shall be Europeans or Americans. There is here every guarantee afforded that a European or American shall be tried by a tribunal which is sufficiently conversant with his feelings and disposition.

3. Beyond the limits of the original jurisdiction of the High Courts a European foreigner is subject to the jurisdiction of all Criminal Courts within the powers conferred on them respectively by the Code of Criminal Procedure. It is believed, however, that the number of such foreigners is not large, and that it is generally the practice of District Magistrates, acting under the powers given by section 192 and Chapter 44 of the Criminal Procedure Code, either to reserve cases in which such foreigners are concerned for trial by themselves, or to transfer them for disposal to European officers. This practice is desirable and advantageous in the interests of justice, and should be ordinarily followed.

4. The Governor General in Council notices that the Criminal Procedure Code already recognises, in section 460, the principle that in serious cases triable by jury or with the aid of assessors, a European or American accused person, other than a British subject, is entitled to the advantage of trial with the aid of persons of European race who may reasonably be assumed to be better acquainted with his feelings and disposition than Asiatics. It is desirable to facilitate this procedure, and His Excellency in Council therefore desires that in any case in which an application may be made to a High Court under section 526 by or on behalf of a European foreigner or American for transfer of his case from a Court presided over by an officer who is not himself a European British subject, directions may, with the permission of His Honour the Lieutenant-Governor] be issued that it shall not be opposed on the part of Government.

5. In the case of offences triable by Magisterial Courts, section 528 of the Code enables the District Magistrate to withdraw such cases from Courts where it is undesirable that they should be tried, and to transfer them to other suitable Courts; and I am to request that District Magistrates may be instructed, except in cases of minor importance, where an option may be allowed to the accused, that action in this direction under this section should, where possible, be taken when the accused is a European foreigner or American, the case being transferred for trial by a European Magistrate of the First Class.

This measure is a counter-move to the Ilbert Bill, and the arguments brought forward in support of it have already been refuted by us. Natives as well as liberal-minded Englishmen see that any distinction between Natives and Europeans in the matter of trial is unjust and must lead to partiality.

The Lieutenant-Governor's desire of oppressing natives has perhaps received further stimulus from this letter. He thought, even before his receipt of this letter, that natives were not fit to try Englishmen, and his conviction must have become deeper and stronger since his receipt of it.

In conclusion, the writer exhorts Lord Elgin as follows:—

My Lord! you are descended from a noble family, and you now hold the high office which was once held by your father. You are entrusted with the government of these 200 millions of people; you are also the representative of Queen Victoria. If even you, My Lord, are led away by the advice of your Councillors and kindle the fire of race-animosity, to whom shall we look for help? As representative of the Queen, you ought to constantly bear her pledges in mind. The Queen has promised that no distinction shall be made between Natives and Englishmen in any matter, and that everybody in her dominions shall expect justice and impartial treatment. You, who are the representative

of the Sovereign, should not suffer yourself to be led away by others; you should do what you yourself think proper. It is for you, My Lord, to uphold the honour of the Queen and the Queen-Empress; and if you do not, who will?

UCHIT VAKTA,
Nov. 24th, 1894.

8. The *Uchit Vaktā* of the 24th November says that it was wondering why Mr. Beatson Bell, the oppression-loving Civilian, had not yet been promoted in pursuance of the notorious policy which the Government of Bengal is now-a-days following. But the writer now hears that Mr. Beatson Bell has been promoted from the grade of an Assistant Magistrate to that of a Joint-Magistrate. Mr. Bell would not certainly have gained the favour of his superior officers, or secured promotion so soon, if he had not oppressed the natives.

The *Amrita Bazar Patrikā* is right in saying that "there is no promotion now-a-days without oppression."

SULABH DAINIK,
Nov. 26th, 1894.

9. In reference to the contents of the confidential letter of the Government of India published in the *Hitavadi* of the 23rd November (see above, paragraph 7), the *Sulabh Dainik* of the 26th November has the following:—

Lord Elgin's confidential letter to the Government of Bengal. Lord Elgin has the reputation of being a just, truthful, liberal-minded and noble-hearted man. He should therefore have not only remedied all the evils which had been done by his predecessor, but effected a radical amendment of the criminal law, separated the judicial from the executive functions, checked civilian oppression, stopped all waste of money on frontier fortifications, provided against famine, reinstated the Maharaja of Cashmere in his former position, and scrupulously guarded the Indian exchequer. But not one of these reforms has yet been effected. Nor has His Lordship yet done anything to check the oppression which is being committed upon the Hindus in connection with the Hindu-Musalman quarrels, or to destroy the seeds of dissension between these two communities.

"Lord Elgin! We do not know why we respect you, why our hearts swell with hope at the mention of your name, why we feel disinclined to blame you even when you do wrong; and why we feel pain to hear any aspersions cast upon your name. We have been really pained to see you engaged in protecting the interests of a particular community, when such a vast field for work is inviting your attention. It was believed that your Secretaries would be unable to put you in their leading strings; that, with the strength that comes of independence, you would proceed straight to your duty. Your lordship ought not to have issued this confidential letter, or listened to Mr. Hewett's advice. Mr. Hewett is well-known to us, and we wonder that you have not known him yet. O Lord Elgin! it was never expected that you, of all others, would issue such a letter when you had so many other things to do. But we do not blame you; we blame our own lot—the lot, that is, of being disappointed even in a ruler like you."

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 27th, 1894.

10. The *Dainik-o-Samachar Chandrika* of the 27th November has the following:—

The new trial privilege granted to non-British European residents in India, &c. The Americans and non-British European residents in India have, since the time of the Ilbert Bill agitation, been striving to secure the privilege of being tried by European Magistrates in criminal cases, and they have at last succeeded. Thus, while the Babus are seeking to establish equal privileges between European residents and the natives, it is the disparity of such privileges which is daily becoming pronounced among the two peoples. Some native papers are expressing sorrow and astonishment at Lord Elgin's action in assenting to such an arrangement; but the writer is not at all astonished. Lord Ripon was compelled to please and conciliate the European British subjects; and why should not Lord Elgin be compelled to please and conciliate the non-British European subjects? Disappointment has been the lot of the natives since the time of the Ilbert Bill, and they have been prepared to see fresh privileges conferred upon Europeans, and for many other gifts of that kind. Gradually the Eurasians, too, will come to be exempted from the jurisdiction of native Magistrates.

Neither lamentation nor protest will avail the natives much, as the Ilbert Bill agitation has clearly proved. Nevertheless, the new order of Government should not be allowed to be quietly enforced.

(d)—Education.

11. A correspondent of the *Charu Mihir* of the 20th November says that for some time a number of students in Mymensingh have formed a secret committee, and are collecting money by various means. With this money they have sometimes been known to relieve the distresses of poor people. One or two members of this committee have also fled from home, and adopted a life of asceticism. A member of the committee is living at Benares, and holds an active correspondence with the members in Mymensingh. Another member has recently left home, but no one knows where he has gone. The guardians of young boys should be on their guard, lest the fashion for asceticism, which is just now so prevalent in the province, should seize their wards too.

CHARU MIHIR,
Nov. 20th, 1894.

12. The *Sudhakar* of the 23rd November says that Madrassa education should be so reformed that its recipients may, according to their different degrees of progress, be reckoned equal to those who have passed the Entrance, F. A. and B. A. examinations respectively. The Director should order the two Musalman Assistant Inspectors of Schools to convene a Musalman Commission for the consideration of this proposal, and to forward to him the suggestions that may be made by such a Commission with their own remarks thereon.

SUDHAKAR,
Nov. 23rd, 1894.

Recently an order has been issued for admitting passed Maulvis from the Madrassas to the Mukhtarship examination. But learned Maulvis do not look upon this as a privilege, although it must be admitted that, being ignorant of English, they cannot at present claim any higher. But if English is taught along with Arabic, the difficulty that exists at present in the way of admitting them to the higher law-examinations will disappear.

Some say that the present system of education in the Arabic Department should not be changed, as students who read in that department are prompted in their studies by religious and not by worldly ends. But a man should not be allowed to decide upon his vocation in life till he has acquired every branch of knowledge, and is thereby in a proper position to choose one suitable vocation out of many. Nor should worldly ends be altogether neglected in making educational arrangements.

Government should consider that the Musalmans will prove a source of trouble to it and will not be good subjects if they remain untaught or are not taught in the right way. With the loss of their ruling power, the Musalmans have lost all influence and position, and it is impossible for them to improve their position without the help of Government. The writer therefore requests the Government to reform Madrassa education and make better arrangements for admitting Musalmans to the benefit of popular education.

13. The *Bangavasi* of the 24th November expostulates as follows with the Babu advocates of physical exercise :—

BANGAVASI,
Nov. 24th, 1894.

The hobby of physical exercise. Just consider what a mischief you have done by suffering yourselves to be swayed by sonorous and voluble nonsense. Your hobby has misled even Government—Government whose word is death, and whose nod is sufficient to produce the most serious consequences in a trice of time. Misled by you, the all-powerful Government is going to do serious harm to your posterity under a mistaken notion of doing them good. Still you are insensible to your danger; nay, your hobby has grown huger under the example of Bombay.

You probably think to yourselves "Physical exercise is extensively practised in the schools of all European countries. Nay, even Japan, which was a barbarous country only the other day, is ardent in the pursuit of physical exercise. Will our Bengal then be the only country which will show no taste for physical exercise?" But do you not see the skeleton-like frames of your half-starved countrymen? Have you not eyes to see the emaciated Bengali school boy, oppressed at once by malaria and his cart-load of books—his bones all sticking out of his shirt? We have already mentioned the evil effects that will be sure to be produced by physical exercise among such weak, emaciated creatures. Now hear what English authorities have to say on the subject. Professor Edward Hitchcock has borne strong testimony to the disastrous

effects of physical exercise on weak, emaciated frames in the decennial sanitary report of the Massachusetts State, published in 1874. And Drs. Roberts and Street have borne similar testimony in their report on the working of St. George's Hospital during 1874-76.

Even in England, where the people are almost to a man physically strong, there is this strong protest against indiscriminate physical exercise. But in your Bengal, look where you will, you see in the streets only pallid, slowly creeping skeleton-like frames. Every physical exercise must be extremely painful, extremely injurious to these weak, emaciated creatures, and English gymnastics, which you so warmly advocate, must be incalculably hurtful to them.

BANGAVASI,
Nov. 24th, 1894.

14. The same paper has heard that it is proposed to amalgamate the Calcutta School of Art with the Sibpur Engineering College, and asks is this the way the authorities want to encourage technical education? Cannot the school be kept up by getting some people to purchase the titles of Raja, Maharaja and Rai Bahadur?

SANJIVANI,
Nov. 24th, 1894.

15. The *Sanjivani* of the 24th November says that, if one enters a classroom in a Bengal school, one will find the majority of the boys in bad health and low spirits, and suffering from the effects of indigestion. There are various causes which serve to break down the health of Bengali boys. The system of holding schools from 10 A.M. to 4 P.M. is not suited to the climate of this country. England is a cold country, and the middle of the day is the best time for work there. Besides, in England the people take their day's substantial meal in the evening, after which they take their rest. In India people generally take their day's meal in the forenoon, and, in order to facilitate digestion, they require a short rest after that. But under the existing system boys are required to come to school immediately after taking their meal, and are at once employed in mental work. The second cause which impairs the health of Bengali boys, and especially of those who live in towns, is the habit prevailing in Bengali homes of several members of the family lying down for sleep at night in one and the same compartment, and oftentimes on the same bed. Thirdly, Bengali parents and school authorities for want of appreciation of the salutary effects of physical exercises and sports, seldom encourage boys to take plenty of them. In fact, Bengali parents generally seem to think that the more their boys read, the better will it be for their future welfare; and the schools seldom consider it necessary to provide play-grounds for boys. All that can be done at present to improve the health of the boys is to insist on every school keeping a proper play-ground, and the educational authorities may well insist that a school which does not possess a suitable play-ground will not be allowed to send up boys for the Entrance Examination, or that it will be closed at once.

DARSAK,
Nov. 25th, 1894.

16. The *Darsak* of the 25th November laments the deteriorated condition of the Hooghly College, and remarks as follows:—

The well-known Hooghly College, which at one time imparted excellent education and showed brilliant results, is now losing its old glory. Its deterioration may be traced to the Government's policy of retrenching educational expenditure. But there are also minor causes at work.

From the miserable results shown by the College in the last Entrance and F. A. Examinations, it may be safely concluded that something must be wrong with the system of education followed here. There is another thing which renders its results so unsatisfactory. With the introduction of football and cricket in this College, in the place of the old physical exercises, the results of the College have begun to be unsatisfactory. Foot-ball or cricket is undoubtedly a healthy play, but it is not unaccompanied with danger. Some one has broken his collar-bone, another his leg or hand, and even death has been caused in the play. It also diverts the attention of the boys from their studies. As soon as the College closes at 4 P.M., the boys throw themselves into play, and carry it on till night-fall, and at last return to their tasks perfectly tired. They cannot therefore read properly at night, and consequently fail to score good results at the examinations. Over and above this, the school-fee has been raised eight annas per head to the great inconvenience of the guardians, and a monthly

subscription has to be paid for the foot-ball fund. There is, of course, nothing to say about any voluntary payment of subscription; but some of the boys are, as a matter of fact, compelled to take part in the play and to pay subscriptions for the purpose.

17. The *Dainik-o-Samachar Chandrika* of the 25th November says that, as Deputy Inspectors of Schools are allowed to appear at the University Examinations without reading in any college or school, the same relaxation of the University rule requiring systematic study in school or college ought to be made in favour of Babu Harendra Chandra Sinha, the able pleader in high practice in Sylhet, who has applied to the Syndicate for permission to appear at the F. A. and B. A. Examinations without prosecuting his studies in any college.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 25th, 1894.

18. The *Som Prakash* of the 26th November contains the following notice of Babu Chandra Nath Basu's "Nutan Páth:—

"Nutan Páth."

SOM PRAKASH,
Nov. 26th, 1894.

It is fortunate for the Bengalis that an esteemed and well-known writer like Babu Chandra Nath has condescended to write a text-book for school-boys; and the Central Text-Book Committee has deserved the thanks of the country by appointing his book as the text-book for the Lower Primary Examination. The book is divided into nine chapters, treating of the following important subjects:—Air, water, heat, light, food, the vegetable creation, agriculture, cookery, dwelling-houses, dress, ornaments, the industrial arts, the power of speech, language, intelligence, the religious sentiment, the family, the neighbour, the fellow-villager, mankind, society, the sovereign, &c.: and the subjects have been treated in a sweet and lucid style, which makes it all the more fit to be a text-book for little boys. There has been a sad want of school-books in Bengali, written by practised and experienced writers. Babu Chandra Nath's book is eminently a book written by such a writer. One peculiar feature of the book is that it teaches little boys how to think for themselves. It is to be hoped that the book will be favourably received in every house in Bengal.

(e)—*Local Self-Government and Municipal Administration.*

19. A correspondent of the *Charu Mihir* of the 20th November complains of the filthy and insanitary condition of two tanks in Mymensingh town—one to the south of Mechuabazar belonging to Raja Suryyakanta Acharyya, the other named Golpukur, in the centre of the town. It is the existence of tanks like these which is making nugatory the improvement in sanitation effected by the tap water.

CHARU MIHIR,
Nov. 20th, 1894.

20. The *Pratihar* of the 23rd November has the following about the proposed water-works at Berhampore:—
The Berhampore Municipality can pay only Rs. 3,000 towards the cost of the proposed water-works without levying any tax upon the rate-payers. But how to raise the remaining amount? A portion of it may be had out of the funds of the jail and the lunatic asylum, but that would be only a portion of what would be still required. The people of Berhampore must, therefore, either submit to a fresh tax, which will be a source of great hardship to the poor men among them, or ask their benevolent Maharani Swarnamayi for further help. The proper course for the municipality therefore will be to try to find the remaining amount without resorting to fresh taxation. And if it has to resort to fresh taxation as its last resource, it should take special care for the poor, and exempt the owners of those houses from the tax, the monthly rent of which is less than Rs. 8. The Berhampore public should not remain idle, leaving it to the municipality to do everything necessary in this connection, but they should themselves make every effort to ensure the success of the water-works scheme.

PRATIKAR,
Nov. 23rd, 1894.

21. A correspondent of the *Som Prakash* of the 26th November says that the Magistrate of Howrah came the other day to select members for the Union Committee which is to be constituted with the villages Mahiari, Andul and some others in the Howrah district. But instead of visiting Andul

SOM PRAKASH,
Nov. 26th, 1894.

or Mahiari, each an important village, the Magistrate took his seat in a hut in an insignificant village at a distance of some miles from Andul. For this reason most people in Andul and Mahiari were not even aware of the Magistrate's visit and could not meet him. The writer has been astonished at seeing the names of some of the persons who have been selected as members. The list contains the name of a boy of Andul, and of one Upendra Nath Ghatak of Mahiari, quite an insignificant person. There is yet time for the Magistrate to mend the list and include in it the names of some of the following gentlemen:—

- (1) Babu Amar Chand Mukharji of Andul, Medical practitioner.
- (2) „ Upendra Krishna Mitra of Andul Rajbati.
- (3) „ Hiralal Kundu, of Mahiari.
- (4) „ Biswambhar Chakravarti, of Mahiari.
- (5) „ Syama Charan Chatterji, of Mahiari.

(g) — *Railways and communications, including canals and irrigation.*

BHARAT MITRA,
Nov. 15th, 1894.

22. The *Bharat Mitra* of the 15th November suggests that the guards under the Railway Companies should be taken from amongst the natives, because the employment of Eurasian guards has proved in most cases a failure. The latter are often found guilty of theft and assault on native female passengers.

CHARU MIHIR,
Nov. 20th, 1894.

23. The *Charu Mihir* of the 20th November draws attention to the inconvenience which is felt by passengers in the night trains on the Dacca-Mymensingh Railway owing to the lights in the carriages going out very soon.

BURDWAN SANJIVANI,
Nov. 20th, 1894.

24. The *Burdwan Sanjivani* of the 20th November has the following:—
According to the Engineer of the District Board of Burdwan, the Katwa road ought to be metalled. The cost of metalling it, as estimated by him, will be Rs. 1,23,306, if it be made eight feet wide, and Rs. 1,94,000 if it be made 10 feet wide, and a sum of Rs. 35,000 will be annually required to keep the road in repair. As the Board has no ready money, it will have to borrow the whole amount of the cost, and if this heavy debt has to be cleared with interest within ten years, the Board will be unable to give proper attention to the annual repair of the other roads in the district. It would be best for the Board therefore to induce a private company by a 4 per cent. guarantee to open railway communication between Burdwan and Katwa along the line of this road. At first, for a few years, the Company may suffer loss; but as the road is the only means of carrying on an extensive traffic in goods, the company will, in the end, be sufficiently remunerated for the capital they will invest. The repair of the road, too, will be looked after by the Railway authorities.

SOM-PRAKASH,
Nov. 26th, 1894.

25. A correspondent of the *Som Prakash* of the 26th November says that, though Government realises about Rs. 250 annually as road cess from the village Mandlai within the jurisdiction of the Pandua thana in the Hooghly district, it has up to this time spent only Rs. 150 for the repair of its roads, while it has granted Rs. 200 for the repair of roads in Paigachi, a village paying annually a road cess of only Rs. 50. The roads in Mandlai can be thoroughly repaired at a cost of Rs. 500 to Rs. 600, and it is hoped that the Chairman of the District Board will favourably consider this representation.

(h) — *General.*

MURSHIDABAD
HITAISHI,
Nov. 21st, 1894.

26. The *Murshidabad Hitaishi* of the 21st November refers to the Sessions Judge's judgment in the Puna riot case, and remarks as follows:—The honourable acquittal of the accused Hindus by the Sessions Judge of Puna in the recent riot case makes it perfectly clear that the undue favouritism shown to the Musalmans by the Government in all cases of riots is the reason why these riots, as has been so long urged by almost all the native papers, have become so frequent. A pamphlet embodying the judgment of the Sessions Judge should therefore be sent to the members of Parliament for perusal, and the members of the British Committee of the Indian National Congress should

also start a strong agitation, with a view of informing the public that the secret of these quarrels is at last out.

27. The *Hitavadi* of the 23rd November says that the Lieutenant-Governor's direction to the officials to rigorously enforce the provisions of the Arms Act will lead to increased oppression. A gentleman in Howrah was fined the other day for not having renewed a license which he had taken out in 1893 in anticipation, although, as a matter of fact, no arms were purchased by him. Every police officer, every court-clerk will now hunt out offenders under the Arms Act, and people who have once taken out licenses for keeping arms will be harassed, although, as a matter of fact, they may not have purchased arms subsequently, or, having purchased, have lost or sold them.

The Lieutenant-Governor also insists upon arms being marked and numbered at the time of the original grant of licenses for future identification. But how can this instruction be given effect to? Suppose a man goes to a shop to buy a gun. The shop-keeper says:—"I cannot sell you a gun unless you show me a license for keeping arms." The man goes to a Magistrate for a license. But the Magistrate says:—"First bring your gun and then you will have a license, for your gun must be marked and numbered before a license can be given." And so the man will not be able to purchase a gun at all. Surely injustice like this cannot last for ever in a country ruled by Queen Victoria.

28. The same paper has the following about the alleged dismissal of Mr Rogers, Engineer of the Bengal Northern Railway, by the Secretary of State on the ground of his having fomented quarrels between Hindus and Musalmans:—

The man who tried to put an end to disturbances and to restore peace has been accused of fomenting quarrels. This gross injustice has really astounded us. We cannot bring ourselves to believe that Mr. Fowler is a man of so shallow a comprehension, and so wanting in foresight, and that he should have lost all common sense under the advice of his secret counsellors. But the *Amrita Bazar Patrika* says that it has received the news from a very trustworthy source, and we really do not know what to think of the matter.

We should, however, blame not Sir Charles Elliott or the Secretary of State, but our own ill-luck. If we had not been extremely unlucky, we would not have obtained the present worthy Lieutenant-Governor for our ruler. We are subjects of the Queen and the English people only in name. Practically we are the play-things of a handful of the refuse of the English people, and it is these men, and not the Queen or the English people, who are the real arbiters of our destinies.

Not only have we ourselves to suffer, but those generous Englishmen, too, who try to do us good have to suffer loss and bear reproaches and persecution for our sake. Thus Bradlaugh has been called credulous; Hume mad; Wedderburne cracked; and Caine and others as faddists. Thus Lord Ripon has been denied credit for liberality of principles, and Mr. Marson has been removed from the Cantonment Magistrateship of Barrackpore. What wonder then that Mr. Rogers should be dismissed? Promotion of officers like Phillips and Bell, and degradation of officers like Marson and Rogers—this is the order of the day. Those officers who try to do us any good have therefore to console themselves with the thought that virtue is its own reward.

29. The *Sanjivani* of the 24th November says that for want of sufficient funds the Agricultural Department of the Government of Bengal has not yet been able to carry on experiments in improved modes of agriculture on a large scale. It is to be regretted that in a purely agricultural province like Bengal, Government gave for agricultural experiments only Rs. 9,864-4-9 in 1892-93, and only Rs. 8,894-8-9 in 1893-94. The twenty millions of men in Bengal, Bihar and Orissa, who live by agriculture, will always have to live by it, and it will not be well for them or the Government if the latter does not teach them improved methods of agriculture. It is the Government's niggardliness in this department which is plunging the country deeper and deeper into poverty, and making it a frequent prey to famine.

HITAVADI,
Nov. 23rd, 1894.

HITAVADI.

SANJIVANI,
Nov. 24th, 1894.

The small sums of money which Government has hitherto spent annually on agricultural experiments have enabled the Agricultural Department to prove that, with improved methods of agriculture, the fertility of the soil can be very largely increased. After quoting some instances of such increase, the writer goes on to observe that the results secured at the Sibpur and Burdwan experimental farms have greatly benefited the raiyats living near them. If every district and every sub-division in Bengal possessed such a farm, the agricultural prospects of the country would be revolutionised in no time. But alas! it is the parsimony of Government which is standing in the way of such a revolution and of the raiyats' prosperity.

SANJIVANI,
Nov. 24th, 1894.

30. The same paper cannot agree with the *Englishman* that the Government order passed in 1891 prohibiting the smoking of *guli* and *chandu* in the places where those articles are manufactured has increased the use of those narcotics, though the writer is aware that the order has failed to check smoking, at least in the rooms which are rented by the sellers themselves near their shops, and where *guli* and *chandu* are supplied to the customers by the shop-keepers' own men.

III.—LEGISLATIVE.

CHARU MIHIR,
Nov. 20th, 1894.

31. The *Charu Mihir* of the 20th November says that a short time ago it drew attention to the intricacy and imperfect character of the law relating to *bastu* land now prevailing in Bengal (see Report on Native Papers for week ending 22nd September, paragraph 47). In speaking of the working of the Tenancy Act in his last Administration Report, Mr. R. C. Dutt, Officiating Commissioner of the Burdwan Division, says that the provisions of the Act do not constitute a sufficient safeguard for the interests of the cultivating classes in their homestead lands, inasmuch as zamindars, when they fail to evict raiyats from their *jote* lands, secure their object by evicting them from their *bastu*. Mr. Dutt, therefore, requests Government to remedy the defect in the law.

Mr. Dutt has spoken only of the cultivating classes. But the unsatisfactory character of the law relating to *bastu* land generally is a source of hardship also to fishermen, to the artisan classes, and other people who live by trade, as well as to tenants living within municipal jurisdictions.

What is needed is the passing of a law vesting the occupier of any *bastu* land or rented house, which has been in his uninterrupted occupation for twelve years or more, with an occupancy right in the same, and guarding him against eviction, provided he has done nothing during his occupation to injure the land or the house. The object which will be served by such a law will be twofold, and will be similar to the object which is served by the existing law relating to *jote* lands—(1) the oppression which is committed by zamindars and other landlords upon their raiyats and tenants will be checked, and (2) the improvement of *bastu* land will be secured.

The landholding classes will, no doubt, oppose any legislation on this line, as they have opposed all legislation in a similar direction in regard to *jote* lands. But if Government wants to effect an improvement in the quality and consequently in the price of *bastu* land, and at the same time to protect raiyats, artisans, &c., from oppression by zamindars and other landholders—oppression which is far more keenly felt than eviction from *jote* lands—it should make haste to pass a law of the nature indicated, though such a law may interfere to a certain extent with the interests of the landholding classes. The writer does not see why the latter should complain of such a law, considering that already the Revenue Sale law, which vests purchasers of zamindaris with all the rights and interests of the zamindar whose properties they purchase, does not vest them with the power of evicting raiyats from their *bastu* lands.

VIKRAMPUR,
Nov. 22nd, 1894.

32. The *Vikrampur* of the 22nd November has the following about the amendment of the Police Act of 1861:—

The Police Act Amendment Bill. The proposed amendment is no doubt prompted by a good motive, for anything coming from Sir Antony MacDonnell cannot but be good in intention. But the manner in which the amendment is proposed to be made cannot fail to produce the most pernicious results in the present state of the country. By empowering the District Magistrate to levy the cost

of a punitive police only upon those who shall be suspected guilty by him, and to realise such cost even from absentee zamindars and talukdars, and to order compensation to be paid to those who will suffer any damage in a riot, the proposed legislation will add to the already numerous powers of the Magistrate and thereby to furnish him with a fresh engine of oppression. There are also reasons to fear that the cost will be virtually assessed by the police, and the effect of this will be that the police will grow more rampant, and many innocent people will suffer terribly. Moreover, there are Magistrates who are badly disposed towards the Hindu community, and they will quarter punitive police from a pretended fear of Hindu-Musalman riots, and impose the police tax only upon the Hindus, granting complete exemption to their favourite Musalmans. And if this apprehension is not unfounded or unreasonable, then the result of the proposed amendment will be the reappearance of the hateful *jizia* in the country.

The proceedings of the Magistrates in this connection will indeed be subject to the approval of the Commissioner of the Division or of the Local Government, but little good can be expected from this provision; for the higher executive officers will in all probability refuse to interfere with the decisions of their subordinates. Justice can be expected only if an appeal against the decisions of the Magistrates be allowed to the Sessions Judge and the High Court.

The sections of the Bill which provide for the quartering of the punitive police ought to be rejected, for their purpose can be served by the provisions of the Penal Code. But the Government will not probably show this favour to its subjects. This much, however, can be reasonably expected that the Police Act, if it be at all amended, will be amended in a manner which will leave no room for any sort of oppression.

33. The *Bharat Mitra* of the 22nd November protests against the action of Sir Charles Crosthwaite in passing a Lodging-House Act for the North-Western Provinces, applicable to every municipality within whose jurisdiction there is a Hindu place of pilgrimage, as an interference with the Hindu religion, and requests Lord Elgin to withhold his assent from the new Act.

BHARAT MITRA,
Nov. 22nd, 1894.

34. The *Hindi Bangavasi* of the 26th November says that, if the Police Act Amendment Bill is passed into law, it is the police to which will ultimately be delegated the power of distinguishing between the guilty and the innocent, and who that knows the police will not admit that it will not report a man as innocent if it is not handsomely bribed by him?

HINDI BANGAVASI,
Nov. 26th, 1894.

35. The *Dainik-o-Samachar Chandrika* of the 28th November says that on the expiry of Sir Griffith Evans' present term of office in the Viceroy's Council, he should not be reappointed, but another Barrister should be appointed in his place, because Sir Griffith has been in the Council for fourteen years. But Sir Griffith is obedient to Government, and in the time of Lord Lansdowne, Government preferred his counsels to those of the Advocate-General—witness the *Bangavasi* case. Lord Elgin may be himself an impartial man, but his counsellors are all Anglo-Indians. It is probable, therefore, that Sir Griffith will become a life member of the Council.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 28th, 1894.

IV.—NATIVE STATES.

36. The *Uchit Vaktá* of the 17th November hopes that at the Lahore Darbar the Government will make over to the Maharaja of Cashmere all his former territories. Preparations are being made at Cashmere for offering suitable thanks to Lord Elgin, whose good name will be ever gratefully remembered by the people of Cashmere. They are anxious to see their Maharaja completely restored to his former possessions.

UCHIT VAKTA,
Nov. 17th, 1894.

37. The *Uchit Vaktá* of the 24th November says that the 15th of the month of December next, being the date on which the young Maharaja of Gwalior will be installed on his throne, the Resident, in order to test his fitness for the office of a ruler, asked the Maharaja to conduct his domestic

UCHIT VAKTA,
Nov. 24th, 1894.

Trial of the Maharaja of Gwalior
by the Resident.

affairs independently for some time. The Resident was satisfied with the Maharaja's management of his domestic affairs. But it may be asked what right the Resident had to put the young Maharaja to this test?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANJIVANI,
Nov. 24th, 1894.

38. The *Sanjivani* of the 24th November says that the letter which has been recently written by the Government of Bengal to the Indian Association on the subject of the Faridpur distress is couched in a rather mild language, and contains no sarcastic reference to the actions of those who are striving to relieve distress. But it does not admit the existence of distress. It has been stated that what is being complained of as distress is only the ordinary condition of the people in many parts of this province. If so, should the Government delay a moment in delivering the country out of such a condition? That Government is not certainly safe under which the people are ordinarily so poor.

VI.—MISCELLANEOUS.

UCHIT VAKTA,
Nov. 17th, 1894.

39. The *Uchit Vakta* of the 17th November has heard that at the next Congress the question of Government's interference with Hindu *devattar* property will form a subject for discussion. If so, the Congress has not a long life to live.

DARUSSALTANAT
AND URDU GUIDE,
Nov. 22nd, 1894.

40. The *Darussaltanat and Urdu Guide* of the 22nd November has heard a rumour that Government intends to deprive the native press of its liberty, and observes that, if this is really done, then the natives will have no means of laying their grievances before the authorities.

SUDHAKAR,
Nov. 23rd, 1894.

41. The *Sudhakar* of the 23rd November has the following:—
We are firmly convinced that Sir Charles Elliott has become so unpopular with the Hindu press on account of his efforts to give the Musalmans their due. It is the object of that press to prevent Sir Charles from doing this by threats and rebukes, and it has partially succeeded in its object. The Hindus who have themselves deprived their Musalman brethren of their just rights, and are trying hard to oppose the spread of mass education, lest the Musalmans should benefit by that education and recover their lost rights, would not have been so angry with Sir Charles if he had injured the natives in order to promote the interests of only his own countrymen. In fact, it is not Sir Charles's partiality to Civilians, or his want of sympathy with the distressed people of Faridpur, but his respect for the Musalmans and his refusal to favour the Hindus to the prejudice of the former that have made him so unpopular with the Hindu press.

That he suspects the loyalty of the educated Bengali is, according to that press, a sure sign of his craziness. He may protest as loudly as he can that he was popular as Chief Commissioner of Assam, that press will not admit that he is a good ruler. For the popularity of a ruler in Assam does not mean a good administration, because Assam is a barbarous country and has not a powerful press to advocate the claims, just or unjust, of the Hindus.

Sir Charles Elliott has been condemned for his jury notification. As a matter of fact, he saw that many of those who were committed to the sessions were acquitted, and the only conclusion he could draw from it was that either the police was unscrupulous, and the educated Bengali Deputy Magistrates incompetent, or the jury were unfit to try cases. And if he drew the latter conclusion, did he do anything very wrong?

He has also been blamed for protecting the just rights of Musalmans by explaining the cow-slaughter circular.

Sir Charles has also been censured for directing the Deputy Magistrate to use despatch in the trial of cases, by which he only meant that cases should not be unnecessarily postponed to the inconvenience of the parties. But the timid Deputy Magistrates mistook the plain meaning of this circular, and the circular had therefore to be explained at the recommendation of the High Court. Who is, then, to blame for this? In one sense, the Lieutenant-Governor

himself, for why has he appointed men as officers who are devoid of conscience, full of craven fear, and incapable of understanding a plain circular?

42. The *Education Gazette* of the 23rd November has the following:—

EDUCATION GAZETTE,
Nov. 23rd. 1894.

Native distaste for native manufactures.

India is suffering a loss of many crores of rupees every year from exchange. On account of exchange, the home charges have become nearly double of what they were before. The exchange difficulty has also very greatly increased the exports from this country. An English sterling pound is now equivalent to Rs. 17, and so an English merchant who sends a pound to this country gets in return Indian goods worth Rs. 17, and not Rs. 10 as before.

On the other hand, this exchange difficulty has made the importation of English goods into this country less advantageous than before. If a man sells a piece of English cloth for a rupee, the rupee he gets is not worth two shillings in England as before, but only a little over a shilling. But simultaneously with the appearance of the exchange difficulty there have been such mechanical improvements in England, and the freight of goods has been so considerably reduced by the shipowners, that there has been on the whole no great rise in the price of English goods. If the exchange difficulty ever disappears, we will no doubt benefit in many ways. But if the Indian rupee again becomes equivalent to two English shillings, the prices of English manufactures will become half of what they now are, and when those manufactures have become so cheap, the vestiges that still remain of native manufactures will be swept away. As there is no unmixed good in this world, so there is also no unmixed evil in it. This terrible exchange difficulty, too, looked at from one point of view, is not without its good side; and the advantage that it offers us would have been secured if we had sought to improve our own manufactures in this connection. But much has not been done in this direction. A cotton mill, a glass manufactory, two match factories are all that has yet been done in this direction by native enterprise. Great things, however, are not to be expected at once, and the first attempt is not always a success. It is enough that the ice is broken, for others will profit by the success or the reverse of the pioneers. It is in this way that every thing is accomplished in this world.

But the manufactures turned out by mills worked by Europeans should also be reckoned as native manufactures, for they are produced from native materials and native labourers—*sardars*, artisans, and clerks are employed in those mills. The earnings of these native employes remain in India. A portion of the earnings of the European employes also remains in this country. The profits of the capitalists indeed go to England, but in spite of that, it may be said that three-fourths of the money that is paid for a piece of American cloth produced at Cawnpore remain in India. So, if an Indian pays a rupee for a piece of Cawnpore cloth, he pays 12 annas to his countrymen and only 4 annas to the English capitalist; whereas if he pays a rupee for a piece of English cloth, he pays 15 annas to foreign capitalists and labourers and only one anna to his own countrymen.*

English capital invested in Indian mills has done some good to this country. Such mills are now really started with English capital. Stories are indeed told of Englishmen who brought nothing from England except their hats, and yet got rich in India by tea or indigo cultivation. But this is not the way in which jute or cotton mills can be started or worked now.

The number of mills worked by Europeans is increasing in this country. It is the Europeans who are making the right use of the advantages afforded by the exchange difficulty. At Cawnpore, Nagpur, and other places, muslin, long cloth, jean, drill and other cotton fabrics are being manufactured. Thanks to the Parsis, the manufacture of Bombay *chudder* has been going on in this country for some years past. At Lahore, Cawnpore, and other places, wool-mills have been established and flannel, serge, cashmere, blankets, broadcloth, woollen stockings, carpet shoes and wool of various colours are being turned out by those mills. These articles, though not cheaper than English articles

* A person whom we respect once said to us—"Whenever I wish to buy a piece of English cloth, I see in my mind's eye that 15 of my countrymen, emaciated and agonised in hunger, have come to my door and have spread plantain leaves on the floor in expectation of a meal which will not cost, in rice and pulses, more than one anna per head, and that I am, after throwing their plantain leaves, with dashes from my booted foot, about to throw away the rupee in my hand, when the Magistrate prevents me, saying:—'What? has not even Government's well-known resolution about the encouragement of native manufactures brought you to your senses?'"

of the same kind, command a good sale, having acquired a reputation for comparative genuineness. At Lahore, wrappers, too, are now being manufactured, suitable for the use of children as well as grown-up persons. Many people in this country now cause suffering to their children in winter by giving them cheap wrappers, which are mere painted jute, in place of the old-fashioned *dolai* which consisted of two sheets of cotton-cloth sewed together. Lahore wrappers are a little more costly than cheap English wrappers, but they are a far better protection against cold. One should use either the old-fashioned *dolai*, *rejai* and *balaposh* made of cotton-cloth, or country wrappers which are partly made of wool. Boats stuffed with cotton or woollen coats are good. But that preference is given to jute flannel or painted jute in the shape of wrappers over cheap and yet warm *dhosa*, *lui*, *alwan* and *khes* is only a sign of a depraved taste. If the Indians had been as strict in their notions about pollution by contact as before, if they had adhered to their former practice of never wearing a piece of English cloth without having first washed it, painted jute and imitation Bombay *saris*, which need only be washed once to be exposed in all their native deformity, would not have been so much in request. If a man uses the woollen and other fabrics turned out by the Indian mills, and cloth produced by native weavers, he will not be under the necessity of buying English cloth. The generous English Government has issued a resolution to the effect that where the same article is manufactured both in England and in India, it is the latter that should be purchased for the use of Government. In pursuance of this resolution Government is purchasing country tents, blankets, khaki and other drills, as well as country paper and other articles, and thereby affording great encouragement to those manufactures. Government is also purchasing knives and scissors from the smiths of Kanchannagar. How is it that the native public does not follow this noble example of Government? Englishmen who come to this country bring with them salted fish in tins for consumption in India, and thereby show the love they bear to their country. We do not ask the Bengalis, who may have occasion to go to Bombay, Burma, the Panjab or the Central Provinces to carry with them cooked vegetables from their country in imitation of these Englishmen. English ladies make gowns of Santipur cloth and English gentlemen make suits of Assam *endi*, of Ghatal or Berhampore silk, as well as of *tasar* and *bafta*. How is it that the Indians look with more apathy on native manufactures than even Englishmen and the English Government? Every one should follow the noble example of the Government of India which now deserves to be imitated by Indians in many respects. If Indian articles are purchased in preference to English articles of the same kind, the drooping or extinct Indian arts will revive, the country will grow richer, and thus the noble object of the wise, far-sighted and beneficent Government of India will be fulfilled.

BANGAVASI.
Nov. 24th, 1891.

43. The *Bangavasi* of the 24th November, has the following:—

No right, but favour.

Taking the termination of the battle of Plassey as the time when English rule in India was established, it is now nearly a century and a half that the British Government has exercised sovereign power in this country. But though it has stood in the intimate relation of rulers to their Indian subjects for so long a period, still the latter find many of their heart's cherished desires yet unfulfilled, and see that it does not always grant their prayers in the way they would see them granted. The fact is constantly commented upon in their ordinary conversation, as well as in formal speeches at public meetings and in minutes and memorials. But it strikes us that the conduct of Government in this respect is not altogether unnatural or unreasonable; nay, it is, on the contrary, in a large measure, natural and intelligible. Englishmen will not become Indians even if they rule India for a thousand years more; nor will the Indians become Englishmen even if they remain under English rule for an equally long period, and even if India and England become one country. How would the ruling Englishman, therefore, with his foreigner's heart, understand the heart's craving of the Indian, unless that craving can touch a chord of sympathy in his own?

And it is because it is impossible for the Englishman to so understand that craving that the Indians find that much of what he has hitherto done for them from philanthropic motives is doing them harm. The religious notions and feelings which form the mental constitution of the Indian Hindu are very

different from those which find a place in the intellect and the heart of the alien Englishman, and the latter is necessarily unable to understand them. And it is because he is unable to understand them that Lord William Bentinck congratulated himself on having done a service to India when he dealt a death-blow to *suttee*, and Mr. Grant spoke of the Hindu's *brahmacharyya* as an entirely unsuccessful struggle against nature. "The Hindu practice of *brahmacharyya*," said Mr. Grant, "was an attempt to struggle against nature, and, like all other attempts to struggle against nature, was entirely unsuccessful." That a foreign ruler should speak of the religious usages of his alien subjects in this way is after all more natural and reasonable than that he should not. It is, therefore, clear that the British, which is an alien Government, is still unable and will at no time be able to understand all the wants and grievances of its Indian subjects.

There is another point to be considered. The relation of the conqueror and the conquered is a most difficult and important one. The conquered, so long as he occupies that position, will necessarily look up to his conqueror for the gratification of his aspirations and the fulfilment of his heart's cherished desires. That the conqueror, on his part, will so conduct the work of administration as to perpetuate, and not to disturb the position occupied by the conquered must be obvious to everybody. Conquered as he is, what right has he to stand as an equal or a rival of his conqueror? The conqueror cannot easily, and with a light heart, depart from the principle, from the policy, in accordance with which he is governing this conquered country. It is impossible for him to do so. To do so would often be to jeopardise the empire. Is not everything done by the British Government in India pervaded and permeated by what it has set before itself as the cardinal principle of its administration? It has up to the present time followed, and it is only reasonable that it should have followed in the administration of the country only that policy which is calculated to facilitate the maintenance of its Indian Empire. Whether it is the introduction of its railway and telegraph, or the inauguration of its scheme of English education for the masses, every measure undertaken by it, which possesses a social or political bearing, is based on that policy. They are surely sightless fools who do not see or understand all these plain and palpable things, and they are certainly mad men who try with all their head and heart to achieve an impossibility. Are they not really mad who, being a nation of servants, expect at the hands of their foreign masters the fulfilment and gratification of all their cherished desires and aspirations?

But there is one thing which the subject can, as a matter of *abdar*, claim from his ruler, namely FAVOUR. The subject can at the most beg a little favour at his hands. The granting of that favour, however, depends on the ruler's pleasure and kindness. That the English Government has not yet interfered with many religious usages of the Indians must be regarded as a favour which it has done to them. That it is still giving judgeships and magistracies to the natives is also a favour they are receiving at its hands. It is Government's favour that the natives find themselves able to agitate in the newspapers against its legislative and other public measures. What but favours may the powerless pray for at the hands of the powerful? It was Government's favour to India that she got Governors-General like Warren Hastings and Dalhousie, and it was the selfsame Government's favour to India that she got rulers like Canning and Ripon. It is Government's favour that sent Sir Richard Temple to rule Bengal, and it is the same favour again which has made Sir Charles Elliott the head of its administration. If the modicum of favour which you now enjoy be withdrawn at this moment by Government, what can you, a subject people as you are, do to it? It is through its kindness that half a-dozen of your leading men have found a corner in its Legislative Councils. But what can you do if it revokes this privilege at once? If it were to issue to-day a notification informing the Indians that they would no longer be given any appointments in the public offices, of what avail would all your protests and agitations be?

There is one other consideration, namely, self-interest. Is there anywhere in the world a perfectly disinterested person or people? People frequently find it necessary to injure the interests of others in order to promote their own: you may say that the English Government consults its own interests first and the interests of its subject people next. But it will not do to blame Government

for doing this. Self-preservation is a law of nature. It is based on a regard for self-interest, and every creature in this world is anxious to promote self-interest. Englishmen are not gods that they should be without this instinct.

A man who misses and mistakes his aim in life is doomed to suffer. The English Government is doing its work of administration with an eye to the maintenance of its empire, but for yourselves you are forgetting that you are only suppliants for its favour. Be satisfied with what you get in the way of favours, and do not by means of clamorous agitation allow yourself to forget your duty

SANJIVANI,
Nov. 24th, 1894.

44. Referring to the movement which has been set on foot in Bombay for commemorating the administration of Lord Harris by erecting a statue, the *Sanjivani* of the 24th November says that Lord Harris has often proved his skill in cricket, but never within the whole five years of his rule has His Lordship given any proof of his ability as an administrator.

He has destroyed peace in the Bombay Presidency, and stained the earth in that presidency with the blood of Hindus and Musalmans alike. But the country which celebrates the marriage of cats and dogs, and erects images of serpents, may very well erect a statue to such a Governor.

SULABH DAINIK,
Nov. 24th, 1894.

45. The *Sulabh Dainik* of the 24th November has the following:—

The Lieutenant-Governor's reception at Gaya.

The inhabitants of Gaya are making grand preparations for the reception of the Lieutenant-Governor. But the writer asks the people of Gaya, how do they mean to address him: what beneficial acts of his will they mention in their address: will all his unjust actions and cutting remarks against the people of this country be forgotten by them so soon: will they forget his jury notification, his instruction to the Magistrates to convict at least 75 per cent. of the accused, his remark that somebody ought to be punished for the day's work, that a salary of Rs. 20 per month is sufficient for the maintenance of a native, that the people of this country can well live upon *kesur* instead of rice, his slighting of the High Court by giving promotion to those officers who are reprovved by it, the indulgence shown by him to Mr. Phillips in the case of Raja Suryya Kanta Bahadur, and his characterisation of the natives as the "black infidels" and of the Hindus as a set of base conspirators? How will the Hindus in a holy city like Gaya forget all these things and make themselves merry with such a Governor? The writer is compelled to ask if the people of Gaya are sincere in making these demonstrations in Sir Charles Elliott's favour, or if any duplicity lies concealed behind all this outward demonstration. It may well be asked if these people, who at one time were so loud in their censure of the Lieutenant-Governor, are now sincere in changing their tone altogether and coming forward to praise His Honour for the purpose of gaining his heart. And will the Lieutenant-Governor on his part consider it an honour to receive an address from a set of hypocrites like these?

HINDI BANGAVASI,
Nov. 26th, 1894.

46. The *Hindi Bangavasi* of the 26th November is of opinion that probably some political emergency induced the British Resident at Nepal to invite Sir Charles Elliott to Khatmandu.

Sir Charles Elliott's visit to Nepal.

DACCA GAZETTE,
Nov. 26th, 1894.

47. The *Dacca Gazette* of the 26th November has the following:—

"Ma Bap."

A ruler who would be regarded as the *ma bap* of his people must appear to them as a person possessed of a smiling countenance and a loving heart, and conveying to them assurances of safety and protection. Occasionally, of course, he must wear a stern look for the repression of wickedness, but even then in the corners of his eye, reddened with anger, may be detected suppressed tears of kindness, and under his thundering voice may be heard low and indistinct sounds expressive of love for his erring subjects. Hence it is that the father's rod and the mother's slap fail to produce in the minds of their children any mortal dread, and the children feel that they have done something wrong, for which, however, they will not forfeit their parent's kindness for all time, and that as soon as the occasion for anger is over, they will receive the usual loving treatment.

Sir Charles is aware how Mr. Phillips oppressed Raja Suryya Kanta, and Mr. Radice, an Orissa Zamindar, with impunity, and how in the Balladhun murder case the offending official has been rewarded with promotion, and yet

the highest officials in the country are anxious to stigmatise the natives as a disloyal people, because they find it impossible to regard them as their *ma bap*. Lord Ripon tried his best to do good to the Indians, and for this he is and shall always be remembered by them with gratitude. The way they cherish Lord Ripon's memory means that they are not ungrateful or disloyal. They call them *ma bap* who have really proved their *ma bap*, love and honour them, and worship their holy images even when they are gone. But how can the gentle and inoffensive Indians call those *zulumbaj* officials *ma bap*, whose presence inspires them with mortal dread, and who for the least delay or inadvertence in salaaming punish them with cruel severity?

48. The *Dainik-o-Samachar Chandrika* of the 27th November says that the *Englishman* newspaper, which was formerly only an organ of the tea-planters and indigo-planters, and which at one time refused to sell its independence in order to become an organ of the Government, has for some time, following the example of the *Pioneer*, been acting as an advocate of the Government and its officers. A Scotchman or an Englishman knows extremely well what will best serve his own interest; but the writer is unable to say what the Scotch editor of the *Englishman* is gaining by his advocacy of Government, beyond securing a number of civilian subscribers, and a few Government advertisements, which other papers get as well.

The *Englishman* as a Government advocate.

DAINIK O-SAMACHAR
HANDRIKA,
Nov. 27th, 1894.

The *Englishman* has to do many wrong things, because it has sold its independence to Government. It is solely for this reason that it has to praise Sir Charles Elliott even for his faults, and occasionally to blame the High Court in order to justify the executive. The support it has lent to Mr. Tute's report, and the abuse it has poured upon the Suhrid Sabha, the Indian Association, and even the missionaries, are all explained by the same intention to support the Government.

That the *Englishman* is not without tender feelings was thoroughly proved the other year, when the greater part of Bengal having been visited by destructive floods, the *Englishman* itself took the lead in collecting subscriptions and relieving the distressed. And the *Englishman* would not certainly have to-day denied the existence of distress in Faridpur, if Sir Charles Elliott had not attempted to pooh-pooh it in his Dacca speech, and spoken in the Viceroy's Council against the maintenance of the famine fund, and defended its abolition by saying that railway extension had rendered famine an impossibility.

It is due to Sir Charles Elliott himself that both Mr. Luttmann-Johnson and Mr. Tute have had to suppress the truth. Mr. Tute went to the investigation with the foregone conclusion that, in order to please his Chief, he must deny the existence of distress. He went to the thana, and there the daroga, as in duty bound, reported to him that there was no distress. He next went to the Government hospital; well, he found all the patients who came there for treatment strong, healthy, and even plump. He next visited the *hât*, cast a look at the ghat and at the *mâth* (field), but nowhere did he find anything but happiness, health, strength, and plumpness of the body.

He wrote his report while on his way back to Dacca, and completely denied the existence of distress, and plainly said that some wicked men were collecting money in the name of distress for their own private ends. He also knew that his master would be greatly pleased with him if he abused the native press. He accordingly fell foul of that press in his report, characterised the natives as liars, and did not spare the Suhrid Sabha, the Indian Association and the missionaries too.

Then came the *Englishman's* turn to support Mr. Tute, and in order to please Sir Charles Elliott, it began to write in the style indicated by the Commissioner.

49. The *Sulabh Dainik* of the 27th November asks if no official pressure is put upon the rich men of the country to make them contribute towards the Dufferin Fund.

The Dufferin Fund.

SULABH DAINIK,
Nov. 27th, 1894.

The public knows of one instance, at least, in which such pressure was put, and that is the case in connection with which Mr. Beatson Bell was censured by the High Court. To understand fully the position of the Fund, and its connection with Government, the public should know that the annual report of the Fund, which is sold at the Bazar at one rupee per copy, is printed free

of cost in the Government Press, the paper being supplied by the Stationery Office, the accounts in the report being cast up gratis by noble-minded Government clerks. One may, therefore, well ask what necessity is there for maintaining a committee to make a show of management. The writer quite agrees with the *Indian Mirror* that the Fund should be reconstituted on the basis of a Government fund, and the sale of titles with a view of collecting subscriptions for it should be discontinued.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 1st December 1894.